MR. NYLAND: Now, what have you had as experience? What can talk about?

QUESTION: I'd like to speak about the results of my -- what I brought up at last Tuesday's meeting. I spoke about having difficul working since school--university had started, and I found that having talked about it and really having suggested any time that I might have attempted work was really helpful--in the last three days in just having--bringing back my wish--in a sense--and---making me...

MR. NYLAND: What do you do at school?

QUESTION: I study history.

MR. NYLAND: Why do you want to try it there?

QUESTION: Oh, I didn't mean in school, I meant that--uh--I began coming to the group in the summer when I was free--was on vacation and I was able to do a lot of reading and I read 'All and Everything' and I began learning and attempting to work, and when school started-- just not when I was at school but all the time I found it more and more difficult to work because I was very much involved.

MR. NYLAND: Yes, of course.

QUESTION: And I brought this up at the meeting and bringing it up was helpful.

MR. NYLAND: So, those are the conditions then, what are you going to do with it?

QUESTION: Well, attempt to, you know, try to use them more often, t keep them in my head and have certain things that I do...

. NYLAND: You're not, you're not always thinking of school

STION: No, but it seems a good deal of the time.

NYLAND: Yes, it's true, but forget about it.

to think about school, you are allowed. But there are many moments that you don't think of it and that might be the opportune time. You know, if one wants to find the opportunity, I'm sure that you can find it. When you get up in the morning, when do you start thinking about school?

QUESTION: About half way through the first class.

MR. NYLAND: And all that time then is wasted? (...about 10 words) When do you start thinking about Work on yourself?

QUESTION: Uh, a few times I have remembered it, uh, not when I wake up, but perhaps on my way to school. Generally though, it will be in the late--seems to be in the late morning and then in the afternoon... It's been more...

MR. N.: Do you want to Work on yourself? Are you interested?

QUESTION: Yes.

MR. N.: Do you really want to do something...?

QUESTION: I feel I am.

MR. N.: Why do you wait so long then?

QUESTION: Well, that was the problem that I brought up last week.

MR. N.: And what are you doing about it? How clever are you to put up little signs? You heard about the wet towel, didn't you?

QUESTION: Pardon?

MR. N.: About the wet towel?

Q: No, I didn't.

MR. N.: Huh? Doesn't he know about wet towels? It's always symbolical. The idea here is simply that there is something that reminds you that Work exists, and then if one really has in mind that you are happy or glad to be reminded, that then you will make an attempt to wake up. If I know something about attempts to wake up, I also know that I get something from it or I don't. If I want to continue with it, there is either curiousity or there is a very definite result that I know, that if I d

Work, I obtain something that I don't get in any other way. It may not always be as strong as that, but at least there has to be a motivation of why I want to Work on myself, why I want a certain form of consciousness. Why I want to be awake, or at least to be aware--why I want to go through all the rigormarole trying to see what it is and what is meant by observation and impartiality. If I once and for all have thi as a knowledge and that it is desirable for me that I want to Work then on myself, at times, when I can, it depends then upon how much I really wa it. And I think it is very necessary to find out how much I really want it, because many times you give it a little lip-service, and you say it would be nice if, but unless you actually do it, you can never really say that you are really interested in Work; and if it is just a little bit haphazard at certain times when you happen to think about it and then y do a little bit of it without any particular results because it is not ev intense enough, there is not the real wish, there is only a passing wish then you must not consider yourself interested. Either you are or you are not, and in Work there is no inbetween. Either I am cold or warm. But luke warm does not exist. It has no meaning. It can never have any results and I shouldn't allow myself to be luke-warmly interested in certain things that I believe I ought to be more interested in, particularly when I make the statement 'I want to Work.' So, I think you must settle that first. Then, if it becomes, and let's assume, that it is now positive, and that if I have a real desire because I see that necessity for it, and that out of curiousity has been born something else in me that I feel the necessity because I'm not the kind of a person I think I could become, I surely am not entirely satisfied with myself. Then, in that kind of a case, I will try to find the opportunities for doing something, and I start to live with it. That is, the idea has to be a little bit more to the foreground and becomes much more of paramount v

for me. So if I want to, let's say, start a day and I want that day to be a little bit more awake, or I want to make more attempts--I may have to use all kinds of means in order to remind me. That's what I mean by having a little sign--when you get up out of bed you can't help seeing it. Maybe you won't pay attention to it, but at least you can see it. A wet towel is simply to remind you that something else might be going on. But to allow yourself not to think about it, until, let's say, mid-morning, or until you are well on the way, the conclusion you must draw for yourself is that you really aren't interested. Make up your mind about that first, and see what time you happen to think about Work after you have physically wakened up, and that together with that you have a wish to do something about it. I think it is very important to become clear about that particular part, because if it is just a little wishy-washy, it is no good. You understand what I mean?

Q.: Yes.

MR. N.: You want to make up your mind that tomorrow morning you are going to try it?

Q.: Yes, I'll try it tomorrow morning. I don't think my wish is... is...weakening with regards to Work, I think I have become very involved--perhaps too much involved in other things sometimes...

MR. N.: Well, at such a time when you are involved, you don't have the wish to Work. And I said before, you're not thinking of school all the time. I would say out of an hour early in the morning, you probably think of school one minute at the most. The rest of the time you spend putting on clothes, and dressing or eating, on thinking on how you might like to have a certain book, or what you might take for this and that, and you happen to think about different persons. But not primarily sch unless you have an exam. You know, try to look into this. How often do you actually think of school and that school work as such interfere

with that particular desire to want to Work on yourself. When you have that clearly in your mind and you're honest, I'm quite certain that there is fifty per cent of the time as a possibility for doing some Work on yourself, and the other fifty per cent you can spend any way you like. Will you find out tomorrow? Ok.

Now, we'll assume that was recorded. We won't try it out. Questions?

QUESTION: Mr. Nyland, I wonder how I could prepare this evening and tomorrow morning for my day at work tomorrow. I know now what I will be doing at work tomorrow. I know that there will be a lot of good opportunities Work on myself and I wonder how I could best prepare for it before the time arrives that I'm at work.

MR. N.: What kind of opportunities will be there tomorrow?

Q.: Tomorrow I will be working all alone. I'll be pouring cement for a while and doing some patch work and things like that, and there will be good time to work slowly. There is no reason why I should get really involved with the work because it doesn't need much involvment and it will be a good time to Work.

MR. N.: I think you will be involved in the work just the same. It may be that you might have some additional time that you have the chance to think about the possibilities of waking up. That is, that the involvment will allow you a certain amount of energy which could be sent in the direction for wanting to Work. It does not mean that when the energy is available that one will Work. You know, it doesn't go together. I think that the wish to Work has to be there matched by the energy that is available to be concentrated and usually when there is more of a wish, you will find that there is more energy. If you try to visualize the different conditions in which you think it might be useful or if you think that you might wake up, you can visualize them the evening before. If you know the territory where you are going to work--how you will be-

what you will do when you are pouring cement--when you walk from one place to another--when you will mix the cement--when you go through all preliminary work, when you say 'here is the sand'--and the wheelbarrow, shovel--that is the time I am going to wake up--visualize [redacted] the evening before. Close your eyes and have a picture of yourself doing it and at that time you try to associate with it wanting to wake up. Many times when you actually go through the experience--the association will help to remind you that you made an attempt the evening before to connect it. At that time the association will help you with the thought 'wake up.' It's still a question if you will do it. But at leas it is like an alarm clock--it goes off--it does not mean you get out of be several excuses why you should not. So you see, when you are reminded, i a good thing, but to want to wake up depends on your wish at that time. the association is not enough. It can for the time being give you the possibility of seeing there is an opportunity. But again, unless I want to connect the particular statement that I make to myself that here I am, I ought to Work, then I must do it. I would say you take ten particular periods of tomorrow. You can think about it.

Q.: Should I...?

MR. N.: You can write it up if you like.

Q.: How long?

MR. N.: Oh, any (moment?) is long enough. Then it depends again on how much energy there is as a wish to continue. If I'm reminded to be awake it's enough. It doesn't mean that I'll continue to be awake, but at least I'm reminded. Don't make any promises to yourself that you're going to be awake for ten minutes. You don't know how many other thoughts you have at that time--you don't know how involved you might be, or what your thoughts are doing to you. You may not know at that time, even if you try to visualize, that you will be in a certain posture, and perhaps ene-

is being taken away beause you have thoughts or feelings, or you may be tired. That that event at the time when you have the thought of waking up, that then you will see how much wish there is. You understand what I mean because we cannot determine that until you face it. Ten possibilities. Good.

Come on! You're all dead, honestly. Please, very stupid--where is life? Where is the desire to really want to live, to understand yourself? To do something about your life--is it just...(three or four words)...like that?

Q.: That's a question I sometimes ask myself.

MR. N.: Ya, that's something you have to ask everybody now. Sit--I called it that other day--like bags of potatoes. Human beings, they have a head, they have a feeling, a heart, an ability to walk around, a body, healthy, an inspiration for something, an aim. What do you want of life--these are the questions you have to consider. When a person starts to grow up when they are young, they have only one aim -- to wish to continue to live and to grow--and physically to become like father or whatever it is that they happen to think about, and we are in the same kind of a boat, half-way in life, 20 years, 30 years, 40 years, whatever it may be, and surely not dead as yet--and capable to sit up and eat and sleep and drink, and together with that, ambition--for what? Just to earn a little money in order to get by? Or something you really want to do in your daily task, professionally an aim that you have there in order to get respected? Or to get a degree, or to study the head--knowledge--through your head, or whatever it is; perhaps creating something--inventing it, working, building, digging, all of that is, of course, a form of life on earth, and I hope there is a great deal in that, that you can be enthusiastic about such things, almost that you would yell and cry and be happy and sing, then at least there is some life. And now it comes to a question of what there is that can give depth--real depth, reality to yourself, a founda-

tion--something that is a little bit deeper than the surface-- of your ordinary life--so that you don't always have to take the opinion of the last speaker, so that you have definitely for yourself a very definite aim--this I want to accomplish in my life, simply because I happen to be born here. Like it or not, I am on this earth and there is some kind of a reason for the existence. And what to do with it. Reading books, sit and talk, blah, blah, blah, all the time, same kind of a thing? Or what is really in your life, something that you call inspirational? Something that you want to add, that you want to really study, and not to be superficial all the time. And not to be constantly influenced by everything that happens around you, so that you don't know which way to turn, because you don't even want to think or to feel, or sometimes you are afra of it, and sometimes and most of the time you are too lazy. I don't mean necessarily that you have to go in the direction of objectivity, and that you have to learn how to know what to do when you say 'I want to Work on myself.' I would almost say, bring up any kind of a subject you like, as far as religion is concerned, spiritual development, possibility of extra-sensory perception, clairvoyance, hypnotism--what do you know about different religions? What do you know about creation, what do you know about cosmology? What are the thoughts you have about yourself? Your body, where does it belong? What is it? What is it made up of? What are the different functions in your body? What are your feelings, your emotion your head, your mind. This is interesting--can you do something with your body? How many pounds can you lift? What can you do in order to exercise it? Sports maybe. What kind of friends do you talk to? What do you read? How do you spend your time? Are you satisfied at the end of the day How much money did you spend on eating? Or on a so-called movie, or TV, or theater? This is what I call aliveness in one. But you're not--you si you sit you sit! What for? If you pretend, if you really think you are

interested in Work, show it! There is in a little child, continually walking back and forth, without any rhyme or reason, surely not reasonable, nevertheless, it expresses itself. You've been thinking about Work, you've been reading a little bit, you've been interested, so-called. You have maybe some questions about 'All and Everything', on Ouspensky.... I don't care what you want to ask, but ask!

Q.: Mr. Nyland.

MR. N.: Yes...

Q.: In a tape I was to write a resume on you spoke of astrology. I don't know whether you are speaking of astrology the way I hear of it, as it is thought of today, or if there was once a different meaning to it.

MR. N.: You know, in astrological development one has gone through different stages, and what we are talking about at the present time is a geocentric astrology, in which the earth as man is also on earth, becomes the center of his own little world, in which world he is then affected by the factors outside of him, the planets, the sun, the zodiac, and whatever it is, and sometimes the stars outside of our solar system. It is a geocentric idea, when it takes the birth or moment of conception, and tries to reconstruct what were the influences at the time and therefore that human creature which is now being born will be subject to certain rules in accordance to that kind of a type. It is very legitimate, it's very good in order to find out what are the conditions of earth which govern any kind of a thing which happens on earth, and that the person who is born, or as I say, conceived, at a certain time, that then the configuration of the rest of the planets and all the different heavenly bodies naturally must affect him in a certain way, and we can describe it in accordance with whatever the planets were doing at the time he was being born, above the horizon, or below, or whatever. It's quite right. That part of the study of astrology is correct, as long as we have facts. The

difficulty with astrology as it is at the present time practiced is that it is much too vague because it is not one influence that one considers but ten different influences at the same time, and that they as, let's say planets influence a certain person on earth at a certain place of earth, that then also, the different planets influence each other and they sometimes counteract each other's influences, even if I say I am born under Jupite at a certain degree above the horizon, that maybe Saturn had something to say because of the influence of Saturn on Jupiter, and the final result on me is nothing. Still I assume that with astrology I can get more or less scientific data together which more or less hold water. The difficulty, however, is as soon as I start trying to define whatever a certain planet or where a certain influence is, that I then become subject to a law of rotation in which the 360 degrees of a circle naturally are divided, and since everything is dynamic, then it will change from moment to moment, and that sometimes the influences are really so subtle that immediately that when they are taking place then already they are counteracted also by something that happens to come in its way.

And to solve the dynamic problem with about ten different unknowns, we don't have enough equations to solve them, and mathematically it is very difficult even to understand astrology, even if it is, as we call it ourselves, geocentric. Now there is a possibility, of course, of finally extracting from that certain fundamental truths. But if you read the different books, particularly those that are made popular, and I'm not saying anything against anyone who is really sincerely interested in astrology. But that which is really sold as astrological charts and horoscopes, that are being made, are so vague that you really don't know if you belong to Scorpio or if you belong to Aries. Because under that you will find all kinds of descriptions, sometimes physically, sometimes psychologically, which are too vague even to compare with each other, and they are always going over to one side to another, not knowing ex-

e they belong and that, as I say, is in the nature of it. If I belong
house as represented by a certain sign of the Zodiac, it makes a Hell
alot of a difference if I come from another house and I go into a third
ne. If I am in a center, then I am more or less subject to the essential
values of that particular house, but if I am close to that where it is going
over into the other, it is a different thing. If I am born just before the
twenty-first of March, I still might belong to Pisces, or perhaps I belong
to Aries. But I don't know. But all of this, as I say, it is a difficult
king of a science with many unknowns, in which a great deal of research has
to be done, and followed up by an impersonal interpretation.. Whenever
one wants to interpret a chart, a horoscope, a person who studies it as is
actually capable, he has to use many other things which he might call the
psychological development or the understanding of human beings, and many xx
times they then become related whena person knows someone else, it is all
right, but if you don't know it, and only have to go by the chart, sometime
it is very difficult. But there are many things that are interesting, and
that's what keeps it going. The solution to astrology is to understand
it is not Geocentric, but that it is really heliocentric, that exactly li
thesun at the present time is considered the center of the solar system as
we know it, and not the earth like xxit used to be, that we, as far as ast
rology is concerned and as far as human beings are concerned, should look
for whatever is the sun in a personand then build a chart around that. Th
means that when the sun is not complete like in the case of a human being,
that then his astrological chart, whichever way it is drawn up, can never
complete, but should remain then potential. And that is really where ast
logy could be satisfactorily solved for any one who is interested by cor
ering his own sun in his life, the most important point around which ev
thing else rotates. The sun in a persons life is his brain, the earth
rson is his body. Geocentric is thatwhich forces astrology to be c
~~and that if for the body quite all right~~, and tha

the body quite all right, and thatis for the earth quite all right, but fo the potentiality of man it is not all right, because he is not necessarily one hundred percent man on earth. It happens that man is made up of diffe erent kinds of sections, you might say, of which that what he consoders ea even for himself more important is so little developed that he cannot use it, and if one, I say, that that what I am as personality, is of course, primarily 90% my body, I agree that that is dictating to me what my life is. But when I really thinking about the value of myself, I have to consider the possibility of that what is potential, and if could grow out like an emotional center grown out into an actual body, and that what may be the do of an intellectual body or soul, that that have to grow out into a full grown scale, that then the potentialities will illustrate to me what must be the aim of my life and would ultimately lead to the possibilit for me to become complete and that therefore if I want to use astrology, I have to base it upon that which is potentially for me as my brain, is consciousness as the center. Now if one starts to study what is the condition heliocentrically described as far as astrological influences are concerned one gets quite a different kind of a chart. And much of it, because it is now centered in one thing, and not in the periphery of the earth with all its different kinds of manifestations, the problems are much simpler solved because they belong now to a center point instead of being spread all over the place. I hope you understand what I mean by that. If something is drawn to the center of a circle, that what is then available in the center is much easier to be classified than that which remains on the circumference. So, if one wants to become astrologically interested in man, it has to consider from an astrological standpoint, that what he is at the present time. If I stick to what he is, I am only half. If I try to find out what it is that I could be potentially, astrology could help me to see what are the influences for that possible developement. And when that a law that I can understand, astrology will be very much of a guide, knowing what my body is in accordance

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xxxxxxxxxxxx. xxx xxxx xxxx xx x xxx xxxx x xxx xxxxxx with whatever is the regu lar rule of Zodiac and so forth; but that then really the emphasis is on the possible development of my feelings or emotions and the possible development of a consciousness. Does that answer it?

QUESTION: I will think about that quite abit.

MR. NYLAND: All right.

QUESTION: Mr Nyland , when you say that astrology will be potentially helpful, I find this a bit confusing, because in what sense? Are there some references around that might be helpful to read to learn about this? Certainly the stuff in the drug stores...

MR. NYLAND: Astrology is as a science at the present time is what because its popularization has so many different little books with so many different data as facts as so forth is like a chaos; it is extremely for anyone who is interested in real astrology to find the truth in it. And it will require a number of years of actual study to find out what is right andwhat is wrong. You see, with astrology we have, we are now in a state where we were, let's say 50 years ago regarding certain facts of chemistry. It was an accumulation of different kinds of data which were all put together without any rhyme or reason, without any relationship and this so-called analytical method simply accumulated data xxxxxxxxxxxxx xxxxxxx very much like a --- anthropology at the present time. Lots of things that are being described. Without knowing whatis the essential value of where they come from. And it would take quite some time before one has waded through all the accumulated facts before you can see where there is a certain relation between them. Astrology is still in that state. It has an accumulation of facts and dependent then on th personal interpretation of certain values of them. They will give you advice based on what they think you are; in relality it may or may not be. Usually a person who has been in it forquite some time acquire a great deal of knowledge which is useful. But much of astrological data are not related at all.

QUESTION: Could you suggest where one might start? Given that you say;;;

MR. NYLAND: Well, there are a few people, Alan Leo is a person who has written certain things on astrology which are very good. Some of the, some some the...there is a man, for instance, in Holland and then,a..oh.. Aca Libra he calls himself, and the book has been translated. There are a few, if you are interested I will give you some titles of some astrological books which can be helpful, without having to go, as I said, wading through a lot of material that is quite useless. And every once in a while it comes up that certain people in that, by accident, discover certain things that are quite right. But if you look at astrology simply without having any other kind of a key, astrological science is simply a haphazard business. But if you have a key, that you know what you are looking for, then you can find out of the astrological data a few little nuggets of gold, and they will help you. I don't brush it away at all, only I say it is extremely difficult And very time consuming.

QUESTION: Is this the, what you find out from your astrology chart, the forces that are naturally in you that when you are asleep you naturally fall into, so to speak, classically called you Fate, so that once you are aware of, of the direction you are going and your certain bodily talents and whatever you want to call them, can you by developing objectivity and the third eye, any way avoid these natural forces that are influencing.

MR. NYLAND: Astrologically, astrological data that we now get from a horoscope are most of the time based on having the earth as center of oneself. To understand it, thatwhatapplies to man's body is given by astrological fact or whatever laws he deduces from it. To that extent it is good to understand what one is physically. Now if I want to know what I would become spiritually or emotionally, or intellectually, and then I would like to be guided by astrological data, the kind of data have to come from a different way of looking at the totality of such facts and I have considered that as a heliocentric, in which the sun becones the center of it. Of the few data, and astrologically

speakin_, there is very little available of that kind. But if I try to work and I considered my body with all of its different wishes, and after all my personality is at least ninety percent body and the rest his to fun ction as a feeling center and as an intellectual center, that that what I am concerned with when I want to become objective to the manifestations of my physical body, it is quite useful to know that the physical body has cer- tain tendencies which can be explained in an astrological sense. But you see, that doesn't only apply to astrology, or rather astrolog isn't the onl source. Psychology, physiology, all the different ways I am, including, let's say, palmistry, you see, one must not look at these things as something you have to brush away because they don't exist. They do. But they have been misinterpreted and with that kind of a misunderst- anding, a certain amount of pseudo-knowledge has evolved which is not reliable. When he asked, a little while ago, whatwas the value originally, originally it was not spoiled. It was understood. The astrologers in Egypt knew what they were talking about. But for them astrology was the same as astronomy. It was the study of cosmic relationships as explained in mans's world. And that what existed as an outside world which we now call cosmology or the universe,is exactly the same as what one could consider as man as he is with his body and whatever it is, his feelings or intellect, and that time when man was still in a more or less favorable position and not as much affected by whatever we now call the result of progress, then he was much more what he should have been that he lived longer, that he was simpler, that he had a development in him which was more in accordance with what Nature at that time would allow, that then at that time, astronomy and astrology were going hand and hand, and were considered scientific, or sufficiently reliabli even be used as a guide for one's own conduct. But, of course, it was in th hands of thepriests or those who were the studied wise men. And that to some extent that kind of a wisdom was kept a secret from the general

populace. One can understand that, because after all, such people representing the guide posts, or the guides for thatwhatwas the conduct for t king, or whatever it was existing were the management of that what were the people to understand all the different rules of how they are managed. When you have a nation, when you have agroup of people together, and there is a certain organization. there are always a few who are out - standing, and they do not dictate, but at least they indicate the direction into which a certain growth can take place and the rest of the people remain simply supporting cells. Exactly the same that all the cells of th human body are alike. There are a few that have functions to fulfill as fa as the organs are concerned, and they have very specialized functions. Bu most of the cells in the human body simply are there for supporting the organs which form the center of man's living. The totality of all the nati on earth, not every nation have the same value. There are certain nations that have a definite function to fulfill in the totality of mankind. And many many nations, whatever they are, are supporting. And you can say econ omically, or even politically, looking at it, it man not always be so nice but if you take all the hundred different nations in Africa at the presen time, you won't say that they have a very special function to fulfill, but only that they would like to become democratic. But as far as influence i concerned on the totality of the content on the earth, it is practicallyni I think it is quite logically that there are certain national movements and also certain people who have at certain times dominated the rest of t world politically. There is nothing against it. They have functioned as a certain organ as the representation of life on earth as represented the people which now populated it. So, if I want to look at thatwhat man could become, I have to look at this world, what it is actually and potentiam, in order to compare it I would have to see what is at the present time that what I know of the universe as represented by my own solar system. And if I see the solar system as such, the sun, and all

planets, and the earth and the moon, and all the different satellites that I know of, then I say it is a very small portion of that what seems to me the totality of all the different stars, constellations. and the rest. And if I now want to look at this little solar system or something that potentially could become something else, as belonging to the totality of all stars in all heavens, and in all Milky Ways, I have exactly the same problem there as I have when I look at myself as being what I am and also what I might become, and that for me the study and to try to understand what is cosmologically true, it is much easier for me to stay a little closer to home and to find out what is my own world and what are the potentialities of my would as I know it. So when we look at it that way, I am interested in what man might become, and for that I have to know what he is at the present time, otherwise I will never know in what direction he even might go. So the proper study then of man for himself is first to study ~~fixxx~~ what he is, what he represents, what his body is, what his functions are, whatever takes placein any of these functions and how he is at the present time a transforming agency for all kinds of energies which happen to be around and which he either digests or at least converts is some form of another so that he becomes a human being. Now everything now can lead to that, astrology included. But the main point is that when I gather data about myself, or I read about mankind, about different people who have lived, I compare myself with them, and I see certain similarities, they..so-and- so is a hero, well, I am a hero too, so and so is an adventurer, well, I am too adventurous, so and so is a very healthy man...I am too, and so forth. All of that means I accumulate in such a study different facts about myself which I consider my own would and the way I like to look at myself, or at least I want to make sure that that what I gather of data about myself is really the truth. So you see, then the question becomes much more fundamental because I start to question that

I now call facts or impressions of myself...or that what I would like to describe myself to be, is that actually truth ? and now truth is an absolute sense. Or is it still relative truth. That is, the facts if I describe myself, and I wish to describe it in such a way that I actually could have an objective value, the question is that when I think or feel, can I really be objective enough and can I eliminate any kind of a personal interpretation, even if I am faced with them? And the unfortunate part is, and it has to be every person's experience, that when I see certain facts about me, and I conect them and I have to draw the conclusion that I am that, that I sometimes don't like them. And logically I have to be made up of a variety of different factors---some of them I don't like. And that I really cannot stand because I prefer, and it is strange kind of a thing , why should a man prefer to look at himself and only remember to see that what he likes and not hat he doesn't like. It is an interesting philosophical question because why should I be prejudiced about my dislikes? At the same time, this is what I know of myself, of other people, I know it pragmatically, I know it happens to be that kind of an interpret tion on earth, and I can say, 'yes,' it happens to be the conditions as it is on earth, or it happens to be the conditions as I am as a humon being, but neverthe less, when I start to, when I start out with an idea that I want absolute facts, and the reason why I want them absolute is then is only because, only then can I compare them with other facts. You see I have to extractor to take away from anything, from anything I now consider a fact, that what is a personal interpretation, either from someone else who tells me about me, or I myself who is telling myself what I am . And as I say, I am a little bit blind to the---to the fact of to the wish that I only would like to see that what I would like. It probably has to with a certain feeling of man that he is more at home when he is not disturbed, that is, he prefers not to be disturbed. And that you might say is the real reason why man, in general, has to be asleep; and he does not even wish tho have the dream about the possibility of having to do something about

waking up. Isay it is interesting because most people will never be interested in waking up. And now I mean in our sense of the word. And many even are not interested in waking up physically, and they would prefer to stay in bed, and prefer to be lazy and prefer to have technical developements which will take away all kinds of physical efforts in order to live easier with a push button to do the work for them. And that, as one grows older, usually I would become less and less interested in that what requires a certain form of energy or the attention on my part, or the expenditure of such an energy. So, of course, everything tends in the world to make me lazier and lazier, and more I am undisturbed, I say better it will be for me. And it is that kind of a vicious spiral in which when I look at myself and I see what goes on over ten years, 20 years, 30 years, what are the tendencies, is less and less friends, only those who don't disturb me, avoidance of enemies, if I can do certain things that I want to for the sake of wanting to do it, of if I don't like doing it that I have someone else doing it for me. The, the whole idea of climbing to the top of an organization is in order to sit there and let someone else do the work --usually the dirty work. And many of these things, if youwant to apply them in the general sense in what relationships with people as they are or relationship with nations as they are, it is always that kind of a problem---' How can I find the easiest way out?' and it is that of finding the line of least resistence. Well, as Isay, that may be inherent in man because he happens to be born on earth and it may be inherent in the place of earth in the cosmic scale. I think it could be explained the way thatearth happens to be the so-called cosmic ray which is only one of the thousands and thousands of possibilities, that the earth happens to be at a certain unopportune place --we call it FA, but whatever it is, one can explain it. So now, when I have these different things against me in trying to find out what is the truth, that I all the time will run up againstany kind of an interpretation which will prevent me from seeing the truth for whatever it is, or

know the data as they are as facts without having any embellishments. You see, logically if I start to consider it from the standpoint---How can I reach really Truth ? If that is what I wish and as I say, want ideas, it is only possible to do it on the basis of a language of what I now call objectivity. It will take a long time if I can translate the subjective elements of an interpretation of anyone who makes statements and to separare them, that is the interpretation from the factand only when I become more and more scientific, then I will be able to eliminate that what is personal. It is always the trouble in science. Anyone who writes about his experiment, that is to write it in such a way that it can be duplicated by someone else, and as long as it is dependent upon the personal interpretation, no one else can duplicate it because there is no one else who is alike to someone else. As soon as a thing becomes objectively scientific, and what we call exact science, then on course, someone else can repeat an experiement, and come to the same things, reaching the same results, the more such facts if research become known, the more truth becomes objective. It is always that way---whenever there is a quantity which has no differences, then I say that quantity is the truth. It may not be true in the real sense of the word, and the difference is always between working hypothesis and an action, that the action is absolute because hever has there been any contradiction. But the working hypothesis is no absolute as yet, and it may be that tomorrow I may discover something that is not in agreement with the working hypothesis and for that reason I can still change it because I work with it, and thenit becomes applicable to include certain facts which have not been explained before but now I include them and I change the law. But the action is something that remains absolute as value, regardless of whatever else might have been discovered. Objectivity is in exactly the same kind of a boat--- it is that same kind of a principle. Objectivity has to be acknowledged by

everyone to be be exactly that and not different, and for objectivity there is no argument. But regarding subjectivity, always there will be an argument because it happens to be going through the channel of each subjective element as represented by a person. You see, the potentialities for man to reach that that is whathe should become as a man, realizing what he is now, will enable him to develope certain instruments which become more objective in their operation. So that then when they look at the facts the can be free from the interpretation of them in any personal way; and that is why one of the rules is the question of impartiality and questioning the acceptance of facts as they are, whenwe talk about observation in the real sense of the word,...yes...

QUESTION: Iwanted to ask something about listening and communicating. I've noticed that, a...recently it seems that this is where most of my mechanicalness and reaction show themselves. When I try to explain my position to someone or communicate an idea, I have about something, response until I am quite well embroiled in defending myself.

MR. NYLAND: ~~xxxxxxxx~~ Why do you want to defend yourself?

QUESTION: Well, that, that seems to be a matter of vanity...

MR. NYLAND: Yes, most likely. But why vanity?

QUESTION: It seems like a fear of being found wrong, or that my conception of...

MR. NYLAND: No, that there is not enough inside of you---

QUESTION: Excuse me?

MR. NYLAND: There is not enough ~~xxxxxxx~~ inside of you. If one knows what one is inside, you don't have to have affirmation from others. It is a question of self-knowledge. But it is also the certainty that that knowledge is real. That what a man should try to become is thatwhat he is within himself as a solidity for himself on which he can stand, and again for which there is no argument, because he knows and he doesn't have to have the approbation from someone else. Everytime I want to talk and explain myself to some

else there is still something wrong with me because I'm not so quite sure, and I and I would like to have the approbation from someone else, almost I would say, because I don't want to do the work myself. That is, if I feel that someone else can agree with me, then, I'm willing to accept what he says instead of accepting that what I know, and I love it. And that I call so-called respect for myself when someone else acknowledges it. A man who is a man is not dependent upon any other man. But only on the basis of being a man can he work together with someone else who is also a man. So it doesn't exclude that I what to communicate, but I communicate from inside out instead of expecting outside influences to reach me inside, as I say, confirmation of what I hope they would like me to believe that w whereas, I myself do not know enough about myself to say I am this and I am that. I thin goes through all kinds of relationships with people, it is all the time that I know that is ce ain directions Ican not expect to know everything, and that is where I make the mistake because it is not a question of knowledge. It is a question of being. When one is, one is there is no argument about that. To what extent this is, this being, is recognized by me as understanding without being affected by knowledge, which is ephemeral, I can change tomorrow, the more axiomatic I become about my own solidity, and that is really the pro What is it in me that I am sure of? Without any question ? I'm the first place, that wha of course, you must say are absolute facts for myself because anything that is said perso slly interpreted is subject, again, to change; almost I would say dependent on what I read. But when I have changed over into absolute facts about myself, no one, not even Go himself can take it away. This is the assurance one should have for oneself. When you try to test it out in connection with other people, and you see yourself, how you are hungry for their approbation, many times it is a very illucinadating fact that when I want to talk, I want to create and impression or I want them to love me, or at least I don't want them to think I mean and again, for my own so-called peace of mind, I don't ~~and again xfoxxxxyxxxxxxx~~ want to be disturbed. It does not mean that there are no argumentative people, but for them the motivation is a different one. They love tho hear themselves talk and they have that kind of a pride of convincing someone. It is als very cheap. A person can be very simple about certain things he or she know, and is a

part of me, and have become that part of one's being about which there is not further argument. But try to find that first. One starts out by making statements that come from that kind of Being-knowledge. One tries not to say anything unless it comes from that and if I have to say it from something that comes from the perifery, I ought to know it, for that practical purposes it may somethimes be necessary to speak superficially. But I can reduce in my communication with others a great deal of that what I am saying to practical things that I know only of myself and for the rest keep my mouth shut. To say it a little differently, if I am in my manifestation representing that what I am inside, I become less and less dependent upon someone else's criticism. As long as I live on the outside, I , of course, remain affected by every influence of the world, every influence around me and even someone passing by and giving me a look, immediately I am a little bit in the ordinary sense conscious about perhaps that something is wrong with me. Maybe I don't wear the right kind of a hat, or my skirt is showing or whatever it may be. If I know that I am what I am, mostly inside that what I am and that what appears to be outside is in conformity with that what I really am, I must say, I don't care a damn about what other people think, and I have no desire to communicate unless there is opening which that what I could communicate could be used as a fell into help others. Its quite a different way of looking at communication. I only communicate when there is a question. Not when I wish to hear myself talk. Try it in small things, Linda, watch yourself to see where a little vanity and so forth take over. It's so useless. I this nice ev once in a while. Even a cat tries to be stroked int he right way. And people of course! they purr.. But really, what for? Just to have a temporary little bit of enjoyment. What one within? What is there that is unchangeable. What is there that is fidelity. What is there that is indelible? What is there that I could consider my own? What is there th is a quality which does not belong to earth and will not be rubbed off by contact with earth? What is there that is within a man that he could repreaent as belonging to the what is not of the earth? Again, the question fo a possible spiritual development, the question of that what may be higher nature of man, now shaping within himof that what perhaps he as man being alive as life representing as perhaps manifested by God of His lessness. To what extent is man as he is a part of the endlessness? a contradiction

terms because if it is

in terms because if it is endless there cannot be a part, but in any event that you might say he belongs, that he is of the same character. That is man, and this is what makes him alive and when he is conscious of that, there maybe a possibility that that at times when he deems it wise could come to the outside, to the outside world and show itself; for the rest it should stay within the holiest of the holy, within him. Don't communicate too much. But when needed, then without any fuss, do. When will we meet again? Ron ? Group II?

RON: Tuesday might--open meeting.

MR. NYLAND: Well, the open meeting will of course be a little different . We will not talk too much about work as such, I think. It will be more a general meeting. But I would like to know when we will meet again so that all of you as you sit here and ifyou want to come back you have to bring something next time. Otherwise I would say it is useless and really a misuse of one's time. There is no need for that kind of energy being spent when it has no particular result for yourself. If you want to come back, whenever the next meeting is, you have to come back with more desire to talk, or at least to show that there are certain questions within you that might have to be solved. that you are interested in trying to solve them and that the accent of your life, you desire in life to be whatever you can be is much stronger, and that it is placed---the accent is going to be placed in the direction of your inner life, not the perifery, nobody cares about that. That will take care of itself. What is there at the present time possible to reach of a permanent kind and again on which you can rely and really can give you an idea, like an ideal for yourself of what to strive towards ; and that when conditions inlife become a little difficult, that you could fall back on it, withdraw within, and then, from that, again, start with life, the way life has to be met--without withdrawing from that in life you do not forget what you are. So when you

come you come with that in mind, and I would almost say, if you don't want to do that, don't come. I don't want to waste my time. We can talk about work from now until doomsday, if you are really interested, I'll be patient like Hell. To tell, to talk, to tell WHAT XXXXXX TO DO, but not blah, blah, blah. There is no interest. So if you want to come for work, you come for work and we talk about it. It's no use hanging around --either hot or cold. XXXXXXXXX But when you're luke warm, you know what it says in the Bible "I'll spew you, spit you out of my xx mouth." You see, it is as serious as that. We're talking about something that is a possibility---surely in my opinion a necessity that can give you something in yourself that really you have to admit must exist if you ever want to grow up and become somebody, a man I call it---harmonious Gurdjieff calls it. But for that you have to work. Because you are not going to get in to a golden platter. Nobody is going to give it to you. God won't give it to you....yes...

QUESTION: It's very difficult for me to work. For that matter I don't even know if I ever have worked, because, of, whereas I know what it is in Gurdjieffian terms to be asleep, I have no idea what it is to be awake.

MR. NYLAND: Have you even made an effort when one says work on oneself what has that concept--what does it mean?

QUESTION: Well that's just the point. I have made an effort, but I don't know if anything resulted of it because I don't feel any different.

MR. NYLAND: Don't look at it primarily for the result, but only that you have done your best in accordance with your understanding of what work is. So what kind of effort have you made, or what was the effort for this.....

QUESTION: The effort of being...of trying to be aware of some parts of my body, such as my leg, or my arm, as....

MR. NYLAND: Can you be aware now, of the totality of yourself as you sit?

QUESTION: Well, I think so, but I don't know if this is what's really...

MR. NYLAND: If you sit and you look at yourself with your eyes open, you see usually certain parts of yourself. Whatever you can see, you can't see your head, but you can see your knees ..your arms...Close your eyes, nevertheless, and impression has been there because you have had your eyes open and you remember it; probably you remember that it still exists. Now as you keep your eyes closes, you move certain parts of yourself, and you let's say, you cross your...your legs or your arms, or you make a little movement, or a different kind of a posture---we are already clever enough that we know from such muscular changes what the position is of one. But if the muscular changes are a little different and out of the ordinary, a little bit exceptional---not the way I so habitually, I still know, keeping my eyes closed, that visual organs. So then, I establish a certain concept as an experience of an awareness. Now, if this awareness means for me an alertness in which I am active mentally, as registering---having a wish to try to continue this and then I want to introduce in this awareness, that what I am aware of as something that I am willing to accept for whatever it is. That is, I try now, regardless of whatever the shape my body if and the kind of emotions it goes through that I accept that condition as it takes place, as it now happens to be without any wish to change it or even to describe, the fact, that I this body exists. Now, Is by I so this when I have my eyes closed and then the awareness remains. It is not completely impartial. I'm sure about that and a great deal of the awareness is still taking place in my ordinary mental center, but when I try to continue to do this, I start working on myself by trying to become aware of myself in a variety of different conditions and different forms of my behavior. Now, if I stand and I close my eyes, standing, I become aware of the totality of my body standing, perhaps of certain tensions in my legs to hold up myself as I am, straight with my back the way it is, with my head the way I want to

hold it. Now I move forward. There is a command, of course, from my mind to my leg to move. At the same time the awareness of my self can continue to exist but I simply am aware that this body is moving, and again the moving I need not be concerned about---that I have to like it or dislike it. It is something that happens to be a part of activity. The awareness is now the experience that I have for myself existing. It's entirely different from seeing with my own eyes . Some time ago, not so long ago, some one mentioned the bath tub. Who was it?.. Who talked about the bathtub ? Did you? And then I confessed to Ron and if you ever listen to a tape from New York that gave rise to a certain explanation which I want to use based on this bath tub experience. This is the way I told it at that time. A person taking a bath, and the water is hot, and it is prickly, and it is a little too difficult, and of course it is wet, and sitting down in the bath tub tha particular person or the body has an experience of knowing you might say not only that its taking a bath, but that the body is experiencing, that is the question of hot, question of a little preicklyand the wetness, or whatever it is. A stranger comes in and sees this person the bathtub how the stranger gets in I don't know. But in any event, there is the st--ranger. The stranger has a mind, of his own or her own, and is simply looking. It is a mental function. But since this particular person, this stranger is not interested in why it is, but only in the fact that there is person taking a bath, that person registers, the stranger is registering of a body taking a bath. And that is all, you might say the fact ~~xxxx xxxxx xx x xxxxxxx xxxxng x xxxx,xxxxx xxxxxxx xx~~ it can see, or that is all it can become aware of. The experience of the body in the bath is not the experience of the stranger. And the stranger doesn't know a thing about what is being experienced. The stranger is I. The body is it. The body continues to experience in all forms of identification every thingthat belongs to the body, to whatever is is exposed. And it is translated into likes and dislikes and all the rest.

It is the personality. The personality all the time remains in existence and is in that sense of the word alive to itself. The little I acts as a mind of the stranger, but interested, I always call it-benevolent interest. because it is created by the man himself as a function independently of his regular mind so that that can start to function in an objective sense of awareness. So that the little I becomes aware of the body walking, but no further interest, than only the statement of the fact, and not liking it and not wanting to be partial, not even is able to be partial because the little I is in capable of being partial It is a stranger. The little I isnot experiencing that what we in ordinary life call our experiences. And that I think as pictureof seeing what is taking place then the little I starts to function is an objective sense mentally registering the facts of the body as doing and we say simply a little movement or the gesture or tone of voice or whatever it is called, physical expression of itself. The little I is nothing else but a registering instrument, which keeps on noting such facts and whenever they are facts impartially, that is without interpretation and with instaneousness, simul — taniety, at the moment of existence I have eliminated all description and all associative thought. Then I have a fact which is absolute. That is ob--jectivity. You see, I am trying to find out of the rigormorole of the total chaotic condition of all kinds of things that I know and feel about myself I try to distill out of all that something that really can hold water in any condition and could be acceptable to everybody, regardless of whatever their life circumstances were. Objectivity is that, as completely apart from sub-jectivity, not belonging to the world of earth, but being separated from it, since that what the little I has to so is to observe me. I don't create little I simply to send it off somewhere. It's got to stay with me because it's my creation. So I'm vitally interested with this little I developing and it stays within me, as I say, when it develops it will become more and

filled with data of an absolute character about me, and therefore that kind of knowledge will become not knowledge someone else has given me. It is also knowledge that will in my memory be pepresented always and always and always exactlythe same. It never will be subject to any form of an interpretation. You see, the concept of objectivity is a very interesting one and one can only describe it by saying it is everything that is non-sunjective. It is difficult for that kind of description because even when I describbeit, I already use subjective words. But for the time being, that's all I can do. I have to accept whatever I am 99% subjective and unconscious and perhaps I% little bit interested in trying to become conscious. I have to know with what I have to start and what the particular conditions are that I find myself in without fooling.. But, nevertheless, if there is a little bit of a possibility of a way of light in the darkness, it is alreadyfor me light. If it can grow, sure, but it is different from a little bit of light in a field of darkness, different process. Light in darkness is light. Darkness in light is still light. Its quite different because darkness is the absense of light. Objectivity is the absense of subjectivity. That is why it is different, outstanding, and not definable in any subjective terms. Try now, when you stand, when you walk, when you bend over, wash dishes, when you make the bed, when you put on your clothes, whenever your body is active, try to register all you so simply say,'it is here.' You don't even have to say 'how interesting' or ' how marvelous' or 'beautiful' or this or that. No, it just is a body functioning. It is fulfilling its function in life and we take it in life. We don't take it in church. We take it as it is, and then I build something parallel to that whatis already there, me, my body, it, personality, continue exactly the same way, and that part of me never has dreamt of any consciousness. The body with the organs, with the mind and with the feelings remain unconscious, for a long , long time. It is just a littlepiece of me that functions in a certain way. I, if I create it, has to be conscious, it is that is the reason it is free,

and that of course, mustbe impartial, and it must understand the existence of a moment in registering that which it so-called becomes aware of, which I become aware of. So there are the two different things. And as I now in ordinary life functions and at times I happen to remember that objectivity exists or could exist for me, I try to bring it to my own experience, as an awareness for me of myself existing and no more. And it is simply I apply this to my body because I would have difficulty being impartial to my feeling I would have difficulty of understanding simultaneously in regards to my thoughts. I become aware of a manifestation of the physical body, and the physical body is after all, the expression of that what I feel, and that what I think, so I am not so far afield when I simply consider the manifestation of the physical in a physical sense. And it is a little bit easier for me to become impartial to it. But I apply it when I happen to think about it. At such times when I'm not involved, when there is enough energy available, even when that what the body is doing, is doing it habitually, I bring it out in the open, and at that time I don't have to think about it too much. I may have a certain mental process taking place, but but since it was habit already, it wasnot out of the range of themind. And regarding my feeling, I can find many things, many things thatI need not have any particular aesthetic reaction to. When I walk, I walk, nothing beautiful about it. It is functional and no more. When I wash dishes, I don't consider my hands, unless, I am afraid of--how do you call it? dishwashing hands? Simply pulling on your shoes, combing your hair, brushing your teeth, when you shake hands, without my particular desire to be warm or not warm, justbe. Ordinary life will take care of ordinary things. Whatever is required. The little I is set up parallel, it is not part of it, byt is next to it, it is an addition, is not a changing of that what is me unconscious into a conscious state, it never would. First the creation, this is real creation, of something that can function consciously in a conscious manner. When it has grown, and it take a long time to grow, then itwill have an in-

uence of the conscious--- on the unconscious state of the body, on the uncon-
scious state of the personality. These are the steps of work, observation,
impartiality, simultaniety. First step is DO in the scale of the develope-
ment of an intellectual body. RE is that step of returning to earth--it
is participating. I is now sufficiently conscious, is sufficient
grown up to stand on its own feet. And now it dares to associate with that
which is unconscious in order to seeif I being consciouscan have any effe
of transforming the unconscious stateof myself. It is a necessity--- it is
requirement in work, you might say, thatwhen one returns to ea
when I try to form little I, I withdraw a little bit from the outside
world. Because the outside world, to some extent becomes a little cold wh
I want to become impartial. I withdraw within because I don't want to be
disturbed too much, and the little I couldn' stand it. When I particpate,
that whatis little I goes back again to that whatis the surface of mylife-
to return, you might say, to earth, and this time, the little I has a con
ciende, a consciousness factor, with which itnow could start to operate an
influence the unconscious condition of that what the personality is, menta
or feelingly and the result then, whenever I is sufficiently grow
up, and really starts to work, that is, work of I, it changes the mind.
The ordinary mind becomes more and more conscious. It changes the feeling
and it connects the different places where how feelings take place, in the
first place, collects it in the solar plexus and becomes
center, and then transfers it to another , where they really belong. An
it also creates a certain detatchment of one's body . We can talk about t
in more detail at some another time with a couple of little charts or so
I've talked about the last year. Where is the chart, you know, with the I
down and so forth? It's interesting to have it in your pocket and
every once in a while look at it in order to recall what is this. This
system is logically based on something that is absolutely and fundamen

correc... And that is the interesting this about it, Gurdjieff, of something that that is there-where is it other places? You see, you read the Bible ok, ok,.But so I understand it? I can't. I don't even know what is meant by asleep. The three diciples at.....and Jesus goes to the....and comesback and he finds them asleep. What does he mean? Or the bride peel is waiting for the virgin and they fall asleep and when he comes in only half of them go in. What is the meaning? It is difficult to read all kinds of sacred secret holy literature. There is a tremendous amount of these-those data that have been recorded in time, in books and all kinds of collection, some of them still in existence, sometimes reinterpreted, sometimes dug up like the dead sea scrolls, sometimes Kabbalistic, which I don't know what exactly is the meaning. And all of that, with all the scholars and everybody writing about this and that, and what is ti to me? A little bit of nice literaturewhich I enjoy, and I sit andI think about it and have a good feeling. And I assure you that someone comes in and steps on my toes, all of the literature in theworld is not going to help you. I will tell him to get off my foot, and in no uncertain terms and no secrets about it either . But you see, this the way we are. We love to be affected-intellectually to have a good time ,and some emotionally listening to music andhaving a good time, and sometimes physically, doing some work and feeling healthy andhave a good time. And that is just about all. Where is the wish, the thirst, that for what is one' you might say, the pearl of great price. Where is it? the Holy Grail. Where is the search for the golden fields. What is there me that I really wish having my thirst quenched, so thatthese will not any longer bother me, but that I know I understand that I can so, that I can feel really, and that at any time I can act. This is what man should become and for that he has to work, But start with the simple thing, bring it up again. Try andifyou don't,are not successful, again, ask, ask, ASK. I do this---whathappened? I do anddo, I don't unde stand it why, whatwas wrong, again many of these things, many questions. That's why I say you

have to be filled with questions when you work, but when you don't work, what is there? Of course you just listen a little bit. When you really apply when you really say here is a possibility of being awake. What do I mean by being awake? All right, become impartial to my self as I behave. What do I do, do I do it? What takes me away ? Why can't I continue it ? When I say I have a wish, a real wish, and I so it and I start talking, in a second later I'm asleep. What is this in man that makes him asleep all the time? And if I really want to be a man, I want to know what prevents me from growing ? That after all is is theimportant part in one. If I can find out whatprevents me, maybe I can solve it. If I know whatmakes me sick, I get the medicine in order to cure myself....

runs off.